

The Inquirer

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Speakers.

Dr. W. BLAKE ODGERS, K.C. (President), Mr.
JOHN F. L. BRUNNER, M.P., Dr. G. C.
CRESSEY, Rev. CHARLES HARGROVE, M.A.,
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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, May 25.

LONDON.

Acton, Creffield Road, 11.15 and 7, Rev. A. C. HOLDEN, M.A.
 Bermondsey, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. HUGON S. TAYLER, M.A.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. H. E. B. SPEIGHT, M.A.
 Finchley, Granville-road, Ballards-lane, 11 and 6.30, Rev. J. E. ODGERS, M.A., D.D.
 Forest Gate, Upton-lane, 11, Mr. FRED COTTIER; 6.30.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Rev. A. H. BIGGS, M.A.; 7, Rev. Dr. TUDOR JONES.
 Islington, Unity Church, Upper-street, 11, Rev. Dr. TUDOR JONES; 7, Rev. A. H. BIGGS, M.A.
 Kentish Town, Clarence-road, N.W., 11 and 6.30, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER, B.A.
 Leytonstone, 632, High-road, 6.30, Rev. D. DELTA EVANS.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER, M.A.
 Peckham, Avondale-road, 11 and 6.30, Mr. STANLEY MOSSOP (Pioneer Preacher).
 Richmond, Free Church, Ormond-road, 11.15, Rev. F. W. G. FOAT, Litt.D., M.A.; 7, Mr. H. SPENCER.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. A. J. HEALE; 6.30, Mr. R. W. SORESENSEN.
 University Hall, Gordon-square, W.C., 11.15 and 7, Mr. E. CAPLETON.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7, Mr. W. LEE, B.A.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3, Fellowship; 6.30, Rev. F. H. M. BROCKWAY.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. GERTRUDE VON PETZOLD, M.A.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwall-road Free Church, 10.45 and 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New-road 11 and 7, Rev. PRIESTLEY PRIME.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET
 CAMBRIDGE, Assembly Hall, Downing-street, 10.30.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 { DEAN Row, 10.45 and 6.30, Rev. W. WHITAKER, B.A.
 { STYAL, No Service.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. F. HEMING VAUGHAN.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Mr. PERCIVAL CHALK.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. Mrs. BROADRICK.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. A. H. MONCUR SIME.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. W. LUMMIS, M.A.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. Dr. DRUMMOND.
 LISCARD-WALLASEY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
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 LIVERPOOL, Hope-Street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. J. H. WEATHERALL, M.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. E. A. VOYSEY, M.A.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 OXFORD, Manchester College, 11.30, Rev. J. W. AUSTIN, M.A.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, 11 and 6.30, Rev. H. C. HAWKINS.
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DEATH.

AGATE.—On May 13, at Worthing, Edward Evershed Agate, elder son of the late James Agate, of Horsham, aged 80.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	323	MEETINGS AND GENERAL NEWS:—		National Unitarian Lay Preachers' Union	333
OCTAVIA HILL	324	British and Foreign Unitarian Association:		The Unitarian Van Mission	333
MR. TAGORE ON "THE SEARCH FOR GOD" .	325	The Public Meeting	328	The Late Karl Schrader	333
FOR THE CHILDREN:—		Annual Business Meeting	329	NEWS OF THE CHURCHES	334
Tales from Tolstoy.—IV.	327	The Conference	330	NOTES AND JOTTINGS	335
		Central Postal Mission	331	OUR CHESS COLUMN	336
		National Unitarian Temperance Assoc. .	331		
		Nat. Conference Union for Social Service	332		

* * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.

NOTES OF THE WEEK.

A GREAT meeting was held at the Mansion House on Tuesday on the occasion of the 97th anniversary of "The Society for the Promotion of Permanent and Universal Peace." It is well that the full title of the Peace Society should be set plainly before our eyes, for it is redolent of far-reaching ideals and of the splendid optimism with which it carries on its work. The Bishop of Lincoln declared that he was proud to be called a faddist in such a cause, and pleaded (alas! that it should be necessary to do so) with those who are inclined to indulge in fashionable sneers at the expense of pacifists, to discontinue a practice which does as little credit to their hearts as to their heads.

IN connection with the celebration of Peace Day, last Sunday, a commemoration founded by Mr. Felix Moscheles eighteen years ago, a common resolution was brought forward at numerous meetings and assemblies last Sunday. The movement seeks to band together in the strength of a common purpose "all those who in the pursuit of their manifold avocations are dependent on the maintenance of amicable relations with their neighbours, and who thus hold vested interests in the preservation of peace, much as the scaremongers hold vested interests in the production of engines of war."

IN support of the efforts of the National Peace Council to stimulate interest in the cause of international peace in the elementary schools of the country, Mr. J. Ramsay Macdonald sent the following message:—

"It is well that the children of our public schools should celebrate a Peace Day.

We are too much inclined to think that there are no heroes except those of the battlefield, but every day in our lives our own fathers and mothers, brothers and sisters, in the workshops, in the mines, and in the homes, do great, heroic, self-sacrificing deeds that ought to make us all rejoice to-day, when every nation is spending scores of millions of pounds in armaments, making her people poor at home and the nations distrustful and suspicious of each other. . . . The men and women who are truly great are striving to bring friendship and goodwill to bear upon international policy. These are the men and women whose names will be revered in the times that are to come, and it is well that the children should be taught to think of such things as the highest and most noble patriotism."

THE annual Church Assemblies, which have been in session in Edinburgh during the past week, have once again called public attention to the problem of Presbyterian union. It is stated that there is a spirit of hopefulness in well-informed circles, but hitherto the protracted negotiations have failed to discover any formula which will harmonise the contrasted ideals of State recognition and spiritual independence. Meanwhile, it is suggested that the authorities of the Established Church should frame a constitution which would satisfy their demands as the historical Church of the nation and eliminate at the same time every vestige of State control in religion.

IN adhering so rigidly to the principle of establishment the Church of Scotland has embarked upon a hazardous course, in which it is fatally easy to sacrifice living spiritual interests to traditional dignity and prestige. "Artifex," writing in the *Manchester Guardian* on Thursday, has some very pertinent remarks on this subject, which the old-fashioned advocate of establishment would do well to lay to heart. "No one surely can doubt," he writes,

"that unless some totally unexpected and catastrophic change comes over public opinion throughout the world, the day of established churches is over, and disestablishment, not merely in Wales, but also in England, is merely a question of time. I would invite those who are inclined to doubt this conclusion to consider one notable fact. Clergy who have worked abroad, in lands where the Church is free, are almost without exception in favour of disestablishment. I say almost without exception, because I know that one cannot establish a universal law empirically. But certainly my own experience has never yielded an example of a clergyman from the colonies who desired to see the Church where he worked established or who regarded establishment in England as anything but an evil."

AMONG the pleasant memories of the anniversary meetings at Essex Hall last week many people will give the chief place to the visit of Professor Wendt of Jena. In the course of a short address to the Unitarian Ministers' Meeting he told his hearers that they in Germany were deeply impressed by the high standard of English theological studies. They felt with great sympathy and satisfaction the inner connection and harmony of the aims and results of scientific theological studies in England and in Germany, especially in the circle of Unitarian writers and of periodicals like the *Hibbert Journal* on the one hand and the circle of liberal Protestantism in Germany on the other. There was a fair competition between their theological thinkers and writers, without jealousy and with a mutual understanding and acknowledgment which were suggestive and helpful on both sides. It was true that theological work is only a small part of the work of religion and national culture, but a small part might be of real importance. He hoped that the harmony between British and German theology would be a good example for the relations of the two nations in other respects.

OCTAVIA HILL.

THIS book is well called the "Life," not the "Life and Work," of Octavia Hill. What she did is before the world. Who she who did it was is revealed, so far as it can be revealed, in these letters written by and to her. Naturally her work bulks large in them, but it is the place it had in her heart, the company it found there, the spirit in which she faced it, the outlook and inlook that it matured in a nature of great and varied richness, rather than its own sequence, or even its own importance, that determine its place and treatment in this volume. Nor is it much of a "Life" even, in the sense of a connected narrative of events and outward experiences. But then these are not really anyone's *life* at all, and what is given us here is. Octavia herself, when about twenty years old, spoke of her intense desire to "grasp the whole purpose of each life" with which she came into contact, and "to look at all, not as one standing aloof or above; but as fellow-worker, fellow-sufferer." Our self-preoccupation, she thinks, hinders us from doing this even as much as we might, and so we miss the meaning of all manner of indications of the real play of vital forces and "the influence of persons and things on people" which would reveal itself to a quicker sympathy; and so "a cause of praise and power" is lost to us.

Such a "cause of praise and power" the least sensitive reader can hardly fail to find in these wonderful letters, which reflect with quick sensitiveness every influence that played upon Octavia Hill's life and reveal with limpid sincerity the deeper essentials of personality and character that formed it. As we see the girl in her teens assuming responsibilities and developing powers that make us perpetually turn back incredulously to make sure of the date of her birth, Wordsworth's phrase of

weight and power—

Power growing under weight

inevitably suggests itself; and yet it was long ere the weight seemed to be felt. Her sisters and other intimates delight in the merry child. When she is grown up her accounts of her experiences are still "as good as a play." Her sustaining sense of humour never deserted her. It combined with other and still deeper things to preserve her from any tinge of bitterness even when she was most cruelly thwarted or disappointed. Indeed, it was long before she lost a certain sense of amusement at her own power and position. "To-night there is to be a dinner party

here. Dr. Bridges and several influential people are asked to meet me;—I do feel such a take-in of a person. I wish someone would explode me; it is so difficult to un-humbug oneself. It is all taken for extreme modesty (fancy mine!) and laid to one's account as so much excellence."

Yet it did not take many years to "bring the philosophic mind" to Octavia Hill. Her clear and powerful intellect seizes and formulates one after another, just by the way, in her familiar correspondence, the great principle of practical wisdom. She is a monist in her philosophy, but a dualist in her action. She was seventeen when she wrote "I am frequently inclined to act as if I believed that another than a righteous God was ruling, especially in the hearts of others"; but as she never did believe it she could oppose strenuously, perhaps passionately, but never bitterly.

There is a whole treatise of Political Economy latent in her discovery of the power of money and of the fact that a shilling placed here is as powerful as a pound placed there. There is a treatise of Sociology in her combined insistence and patience when she and her companions, "on whom the swift sight of the possibility of good to be done bursts like a clear ray into darkness," have to wait "for the slow rich people to make up their leisurely minds," together with the declaration made elsewhere: "Somehow personal poverty is a help to me. It keeps me simple and energetic, and somehow low and humble and hardy, in the midst of a somewhat intoxicating power." But there is a treatise on some wisdom of life that is deeper and more comprehensive than all when she feels—somewhat dimly for once—that persistency of character and purpose may actually involve perpetual changes and can not in any case be their sport. She feels, as she has "to tear herself away from this intense grasp and absorbing interest" in the thing in hand to give help "in fresh and fresh directions," that she is like "a perpetually uprooted plant," and yet she finds "a continuity and deep inner relation between the various works and times" of her life—and this, too, though she thinks most of her time "*seems* spent in putting the room neat"! But the fact is that if we are to "calendarise" our modern saints and heroes we ought to have an Octavia Hill calendar. She has been speaking of the shifting conditions of London life: "But the attachment to things seems giving place to a desire for their perfection. . . . If they do not suit us, for the moment, we change them. Well, there is a noble independence of things as well as a noble attachment to them." "I never find anyone takes another's place. Work becomes different with a new worker. I always find help when it is really needed."

"It depends not on machinery which Commissions may recommend and Parliaments set up, but on the number of faithful men and women whom England can secure and inspire as faithful servants in their manifold duties." In electing a committee we are "to put *no* one on out of politeness," or because we "*must*," or because "they have this or that influence, or have given time, or will 'feel.'" "I cling on to greater confidence in silence than in words. The chasms and ruins of tempest and earthquake are healed best by the quiet growth of all that is lovely and gentle; but Time is needed. Time, and to be let alone."

Octavia Hill lived till near her seventy-fourth birthday. Wisdom, strength and judgment, keen interests and keen powers of enjoyment were hers to the last. Who has a right to say that she did not know how to manage her own life, or that she squandered her powers in reckless self-sacrifice? And yet there is something appalling to the reader of her life in the (inevitable, is it?—it should not be so) repetition of the old story, in the fateful echo of the footsteps that tell of approaching collapse of health from time to time, of the solemn presence that shall lay a hand upon the shoulder and say, "Hitherto hast thou gone, in spite of warning and plea—but no further now." "No further now!" comes the answer, acquiescing at last; "no further now, for I *can not*. But hereafter?" "My message is delivered. I know no more. No further now."

When we read how the girl of eighteen listened, deeply moved indeed but "so hard, so unconvinced, so strangely bitter" to a timely warning from one whom she honoured only this side of idolatry, we know what is coming. And, again, when it has come and, for this time, gone and the woman of thirty-eight tells her friend of the ever-flowing stream of persons with whom she has to make appointments, of the "incessant buzz" around her, of her very walks occupied in discussing plans and solving difficulties; and when we hear the answer to the anticipated expostulation: "My whole life is giving up of work. I part with bit after bit often of that I care for most, and *that* week after week," we know what is coming. The days in which man or woman "has never been obliged to calculate strength, but only time" store up their lagging revenges.

But Octavia Hill recovered and recovered again, for she never lost in her devotion to her work her own immediate and personal touch with the sources of life and joy. Even under sorest strain she can say, "I now and again catch (as if for breath) at a picture gallery." And she always read, and not always quite what one would expect. A rather pedantic young colleague on a C.O.S. committee,

finding that she had studied Latin, and that she was interested in a quotation from Persius, offered to read some passages with her. He thought the poet's exalted ethic would appeal to her—so it did, but he was startled to find her quite equally keen on Catullus! In her very last days, when she was bidding farewell to her family and her friends and arranging for the handing over of all her work, she would sit for hours on the lawn in pure enjoyment of the birds and flowers.

In addition to the heroine herself we come to know her mother, her sisters, and many friends. Here, too, we meet Maurice with his unrivalled power of touching the very springs of the spiritual life, with his deep and tender wisdom, and his almost incredible limitations, giving her inward support on the one hand and on the other hand nipping with his disapproval the deeply needed rest and joy she had found in Furnivall's Sunday gatherings—"glorious" as she deemed them till they fell under the ban. We meet Ruskin, too, with his pontifical claim to have his word about art "taken just in the same way that a physician's or lawyer's would be about medicine or law," with his capricious alternations of praise and discouragement as to Octavia's artistic work which it is hard not to call cruel, but with his wonderful charm, poetic depth, and wayward quaintness, too. He declares in comment on the light dying away from the glass in King's College that there is "hardly anything more solemnly impressive than the death of a stained glass window." He pleads that he cannot read Kingsley's hexameters even for the sake of a fine thought, "for perhaps the thought would make him remember the hexameter, which would be too great a punishment." It is particularly pleasing to note the kindness and simplicity of his conversations with Octavia in her early years; his tolerance, in which there is some amusement but much more respect, of her energetic expression of opinions he did not share, and her perfect freedom and confidence. We get an occasional glimpse of Browning, too, who demurs to some petition about the legal position of women, but ultimately signs it and, indeed, "seems to do everything that his wife wishes." But none of these celebrities leaves a more vivid impression on the mind than the slum child, Elizabeth. She was engaged in a toy-making concern that had to be given up owing to one of those stupidities which were constantly hampering though they could never crush Octavia's work. "This child was altogether indifferent to sympathy. When I had to go and help and teach and encourage others, Elizabeth struggled on alone. She is gloriously proud, can stand alone, and say candidly to us what she thinks. . . . When she heard she was to leave,

she cried as if her little strong heart would break;—still, unlike the others, not complaining, but passionately. When the last day of work came, and the others were all miserable, she was laughing, calling it the day of judgment, and hopping about like a little spirit of evil. And, when the last moment came, she only made a bow, and said good-bye like a little cockatoo, and left us. Left us; and went where no mother's love was strong enough to call forth love which ought to direct that strong will, and mighty energy—to Clerkenwell, where no gleam of beauty should gladden, and so soften, her little heart. . . . The strength of her nature will not leave her; but to what will it be applied?"

It would not be true to say that the closing years of Octavia Hill's life were "clouded" by bereavements, for they are beautiful in their serenity. But the bereavements came. Her mother lived almost to ninety-four, full of interest in her work and an unfailing support to her spirit right to the end, but the end came at last, and she writes and receives no more letters. Her beloved sister Miranda passed, leaving "no jar to forget, no memories but of blessing and peace." Old supporters and dear friends and fellow-workers fell from her side. But she was always more thankful for the blessing all these had been and still were, than maimed in spirit by what she felt as only a temporary and partial loss. She went on with her work, and at last relinquished it, with a perfect serenity of faith, and confidence in the better times to come for which she had toiled so gladly and so nobly. No life could close more beautifully or be to the end and at the end more truly "a cause of praise and power."

P. H. W.

MR. TAGORE ON "THE SEARCH FOR GOD."

IN the beautiful translation of his poems, "Gitānjali," which Mr. Rabin-drath Tagore has recently prepared for English readers, another link has been forged in the chain that will one day draw East and West together, reconciling their diverse aims and justifying the hopes of those who believe in the ultimate unity of mankind. The link is a strong one—stronger than it would have been if he had only given us the mystical self-communings of an ascetic utterly detached from the things of earth, for he combines the wisdom and serenity of a sage with the passionate love of living beauty which characterises the poet, and he is never so full of adoration of the divine as when he is most conscious of the loveliness of earth. This makes his message acceptable to many whom the transcendental utterances of Indian philosophers often perplex if they do not alienate, and renders the pathway that leads from practical affairs

to the intimate things of the spirit a little less perilous for those to tread who are not accustomed to it. And yet Mr. Tagore makes no concession to the spirit of the age as we of the West interpret it; he is not, he cannot be, in sympathy with the materialism of modern civilisation; but he understands it as many of the prophets and seers of his own country do not, and he appraises at its true worth the vital energy and constructive power which has made us a mighty nation, and which will lead us to greater heights still if we do not pour it into shallow channels, and forget the things that are of real value for the soul in the pursuit of wealth and racial supremacy.

The civilisation of ancient Greece, he told us, in his lecture on "The Relation of the Individual and the Universe" at Caxton Hall on Monday (the first of a series of lectures which he is giving under the auspices of the Quest Society during his stay in England), was centred within city walls, and in effect all modern civilisations have their cradles of bricks and mortar. These have left their mark deep in the minds of men, and set up a principle of division and separation which begets in us the habit of securing our conquests by fortifying them and shutting them off from one another. We divide nation from nation, man from man, and man from nature, and this breeds in us a strong suspicion of all that is beyond the barriers we have built, so that everything from without has to fight hard for recognition and acceptance.

Here it is that India can help us, for her civilisation was cradled in the ancient forests where she learnt to identify her life with the whole universe and the spirit which breathes through it. When the first invaders appeared in India it was a vast land of forests, and the newcomers rapidly took advantage of the covert these afforded from the raging storms and tropical sun. Here the different Aryan clans, settling in favoured spots where food and water were plentiful, made their homes and lit their sacrificial fires, and it was this that gave the civilisation of India its distinct character so different from that of European nations. She was surrounded by the vast life of nature, was fed and clothed by her, and was in constant intercourse with her in all her varying aspects. Such a life, generally speaking, has the effect of dulling the human intelligence and lowering the standards of life; we find, however, that these circumstances did not enfeeble the energies of man's mind in India, but only gave them a particular direction. Having been in unceasing contact with the life of nature he was free from the desire to resist its domination and shut himself away from its influence by building boundary walls. His aim was not to acquire, but to realise his identity with the universe by growing with and into his surroundings. He felt that truth is all-comprehensive, that there is no such thing as absolute isolation, and that the only way of attaining truth is by the interpenetration of man's spirit with the spirit of the universe. Later there came a time when the primeval forests gave way to cultivated cities having communication with the world's great centres, but even

in the hey-day of her prosperity the heart of India still looked back with adoration to the ideals of her early life, and drew her best inspiration from them.

The West seems to take pride in thinking (Mr. Tagore continued) that it is subduing nature, as if we were living in a hostile world where we have to wrest everything we want from an unwilling and opposing force. This sentiment is the product of the city-wall training of the mind, for the city dweller naturally concentrates his mental vision upon his own life and work, and this divides him from her in whose bosom he lies. With ancient India the point of view was different. She felt that we can have no communication whatever with our surroundings if they are foreign to us. Man's complaint against nature is that he has to acquire most of the necessities of life by his own force; yes, but his efforts are not in vain. He is reaping success every day, and this shows that there is a rational connection between himself and nature. We can look upon a road from two different points of view—as something that divides us from the object of our desire, so that every step we take along it is achieved in the face of obstruction; or as something that leads us to our goal, so that as we tread we gain at every step a benefit that is offered to us. This is the attitude of India in regard to the world which surrounds us. She believes that we are in harmony with it, and that man can only use its forces because he is himself one with those forces. She has no hesitation in acknowledging her unbroken relations and kinship with all that lives.

This idea of fundamental union is not merely a philosophical speculation; it finds its realisation in feeling and action, the consciousness being cultivated by meditation and service in such a manner that earth and light, flower and fruit become more than merely physical phenomena to be used or thrown aside, and are as necessary to the ideal of perfection as each single note is necessary to the completeness of the symphony. The curious man of science can never understand what it is that the man with the spiritual vision finds in his communion with nature: how that water does not merely cleanse his limbs but purifies his soul; the earth does not merely sustain his body, but gladdens his mind by contact with a living presence. Those who do not realise this live in a prison-house of matter, in a world full of forces that are alien to them. We, in India, try to realise the essential unity of the world with the conscious soul of man, and to perceive this unity held together by the one eternal spirit whose power creates the sun and the stars and enlightens the understanding. It is not true that we ignore the differences of value between one thing and another. The sense of the superiority of man in the scale of being is not absent from the mind, but this superiority consists, not in the power of possession, but in the power of union. That is why a whole people who were once meat-eaters gave up meat-eating, an event unique in the history of mankind, to show its sense of the unity between all living things. India knew that when we cut ourselves off from the life of the universe and are sufficient unto ourselves, we are creating

bewildering problems which we have lost the power to solve. Man seems to be trying to walk the single rope of humanity, which means either a great strain to keep himself erect, or a fall. He is ceaselessly exerting every nerve and muscle in order to maintain his balance at each step, and then, in his weariness, he fulminates against providence and thinks that he has been unfairly dealt with in the scheme of things. *This must not go on for ever. He must realise the wholeness of his existence, without which his poverty loses its simplicity and becomes squalid and shame-faced, his appetites do not minister to his life, keeping to the limit of their purposes, but become an end in themselves. Then he strives to startle, not to attract, and cultivates what is abnormal and sensational in art and literature.*

Mr. Tagore drew an interesting parallel between America and India, which received their civilisation from the same source, the primeval forests where early settlers dwelt. In the case of America, however, the struggle between man and nature had never ceased, and although the settler may have admired the beauty of the forests, these great cathedrals of nature had no deeper significance for him. He made them productive of wealth, but they did not minister to his spiritual needs. In India it was very different, for there the forests were the sanctuaries of sages. He did not wish for a moment to suggest that things should have been otherwise. It would be an utter waste of opportunities if history repeated herself exactly in the same manner in every place, and it was best for the commerce of the spirit that people differently situated should bring their different products into the market of humanity, each of which is necessary and complementary to the other. But from the first India has been surrounded by circumstances which gave her activity a different direction from that of the West, with its ceaseless striving for domination, its rapid advance in invention and organisation, its stupendous armaments and its passion for efficiency and supremacy. The aim of India had not been to gain power, and the spiritual ideal she endeavoured to realise had cost her dear in the way of worldly success, but it was a supreme manifestation of man's highest powers which know no limits. Greater than kings and emperors and statesmen were the Rishis who had attained the freedom and peace of the soul, and were in perfect harmony with the inner self. These men were described in the Upanishads as being at one with God and nature. They had ceased to desire the things of this world for themselves, realising that a man's possessions are his limitations, a truth which Jesus expressed when he said, "It is easier for a camel to enter through the eye of a needle than for a rich man to enter the kingdom of God." They did not regard Brahma as a metaphysical abstraction, but as the world-conscious spirit interpenetrating all, and their attitude towards the spirit of the universe was one of deep adoration and ecstasy of joy. "I bow to God over and over again, who is in fire and in water and permeates the whole world, who is in the annual crops as well as in the perennial trees." He is the one living truth who makes all realities

true. "Listen to me, ye sons of the immortal spirit. I have known the supreme Presence whose light shines forth from beyond the darkness."

There is not the least trace of vagueness and passivity in this. Buddha, who developed the practical side of the Upanishads, preached the same message, the consciousness, at every moment of existence, sleeping or waking, of living and having the joy of being in the spirit of Brahma, who is within our own souls. But we have to pay a great price for this cosmic consciousness: we have to be prepared to *give ourselves*. In the Bhagavad Gita we are urged to work disinterestedly, and not to strive for results. This is often said to lead to unreality, but the reverse is the truth. The man who works only for himself under-rates everything else; therefore, in order to apprehend and enter into the beauty and reality of the whole we must be free from personal desires. Every expansion of the consciousness must be obtained at the cost of giving up all that limits and hinders it. To know God in this way is to have true life, not to know him is isolation and death, and he is only to be thus known when we realise him in each and all. This is no anthropomorphic hallucination, nor the mere play of imagination, but the liberation of the soul which can only develop by denying itself and growing into the consciousness of its unity with all humanity. The Rishis did not recognise any essential difference between life and death, but saluted both with the same serenity. They knew that mere appearance and disappearance are like the waves of the sea, but life itself is permanent and knows no dissolution. This ideal is the noble heritage of our forefathers waiting to be claimed by us. It is not merely intellectual and emotional, but it has an ethical basis, and it must be translated into action. "The Supreme Being," said the Upanishad, "is all-pervading, therefore he is the innate good in all." To be truly united in love and service with all beings and thus to realise oneself in all is the essence of goodness, and this is the teaching of the Upanishads.

PUBLICATIONS RECEIVED.

- MESSRS. BURNS & OATES:—Poems: Alice Meynell. 5s. net.
 MESSRS. DUCKWORTH & Co.:—Gospel Origins: W. W. Holdsworth. 2s. 6d. net.
 MR. A. C. FIFIELD:—The Presence of the Kindly Patriarch: Raymond Taunton. 2s. net.
 MR. FRANCIS GRIFFITHS:—Christianity, the Sources of its Teaching and Symbolism: J. B. Hannay. 16s. net.
 THE LINDSEY PRESS:—Unitarian Thought: E. Emerton. 2s. net.
 MESSRS. LONGMANS, GREEN & Co.:—The Britanic Question: Richard Jebb. 1s. net.
 MESSRS. MACMILLAN & Co.:—Trans-Himalaya Discoveries: Sven Hedin. Vol. III. 15s. net.
 MESSRS. S. W. PARTRIDGE & Co.:—The Evolution of the Kingdom: W. B. Riley, M.A., D.D. 2s. 6d. net.
 MESSRS. PUTNAM'S SONS:—An Unorthodox Conception of Being: W. E. Hermance.
 MESSRS. WATTS & Co.:—The Existence of God: Joseph McCabe. 9d. net. The Belief in Personal Immortality: E. S. P. Haynes. 9d. net. The Riddle of the Universe: Ernst Haeckel. 9d. net.
 MESSRS. WILLIAMS & NORGATE:—The Public Schools and the Empire: H. B. Gray. 6s. net.

FOR THE CHILDREN.

TALES FROM TOLSTOY.

IV.

"UNTIL SEVENTY TIMES SEVEN."

"THEN came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Until seven times? Jesus saith unto him, I say not unto thee, until seven times, but, until seventy times seven." Nothing could be more clear than the meaning of these words, which you must often have heard read, and nothing will ever bring happiness into the world so quickly and in such a lasting manner as the growth of the Christ-like habit of forgiveness. For, you see, it *must* be the result of understanding people—understanding them so completely that you are ready to make allowances for their bad temper, and unkind actions, and irritating ways, because you know that it takes a long time for most of us to learn how to control ourselves and think of others *first*, and because selfish and revengeful people are always much more unhappy than those who are gentle and kind and full of loving thoughtfulness for all around them. Yes, forgiveness is the result of understanding, and that can only come through love. When Jesus was taken to the place of crucifixion and nailed on the cross, he thought of the cruel men who had condemned him to death, and his heart was full of pity for them. "Father," he prayed, "forgive them, for they know not what they do." Never were more sublime words uttered since the world began, for they were the expression of perfect understanding and perfect love. And it is so true that the people who hurt and vex others most "know not what they do"—that is, they do not know all the mischief it causes *to themselves as well as to others*; the harm it does to quite innocent people, but to their own selfish hearts most of all; they do not know the folly and stupidity and hatefulness of being one of the *destroying* forces instead of one of the *upbuilding* forces in the world.

It is all very simply put in a story of Tolstoy's where he shows how much misery and wrong-doing was brought about by the want of a little forgiveness and understanding. There was in a certain village in Russia a peasant named Ivan (his other name is very long and difficult to pronounce) who had a large family, and plenty of cattle, and lived very happily with his wife and sons and daughters and his daughter-in-law. Next door lived another peasant, whose Christian name was Gabriel, with *his* family, and between the two households there had at one time been the warmest friendship.

The members of the one family were always ready to help the members of the other, and they lent each other anything that was lacking, from an axle-tree to a rolling-pin. But all this was ended by a silly quarrel between two of the women-folk about a hen's egg which Ivan's daughter-in-law thought had been laid over in their neighbour's yard. She went

to inquire about it, and was met at the door by Gabriel's mother. "My pullet flew over into your place to-day, grandmother," she said, "and we think she must have laid an egg there." "We haven't seen it, then," said the other, who was evidently upset about something. "All the eggs that we collected were our own, and we have no need of other people's." This annoyed the younger woman, and she replied more sharply than she ought to have done, which, of course, angered the old lady still more, and so a quarrel began. You never heard anything like the fuss there was! First one member of the family joined in, then another, then the neighbours entered the fray, taking sides with the two angry women, and everybody abused everybody else till Gabriel and Ivan were drawn into it, and actually came to blows. And before they could be parted Ivan had torn out a handful of Gabriel's beard.

That, of course, was a terrible insult, and Gabriel at once went to make a complaint in the district court. This roused Ivan, who felt that *he* had the greater grievance, so he, in his turn, brought a case against Gabriel for violence and abuse. Both households were now in a state of enmity, and although Ivan's father, a poor invalid who could scarcely drag himself out of bed, implored them to ask pardon of each other and be friends again, their foolish pride and revengeful spirit would not let them do this. So things went from bad to worse.

It would take too long to tell you how many dreadful things were done as a result of that trifling squabble, but the spirit of resentment is like a burning spark falling on straw. If it is not immediately quenched it will speedily become a roaring fire, burning up everything in its way, and leaving misery and desolation behind. So it was with these two peasants, until for a very serious offence against his neighbour Gabriel was condemned to be flogged. "Very well," said the wretched man, his face as white as a sheet, "he is going to have me whipped, and it will burn sorely, yet I pray that he and his will burn more sorely still." Ivan heard these words and repeated them to the magistrates in triumph, but they (the magistrates) were by this time sick of the men's quarrels, and tried to get them to be reconciled. It was all in vain—they had nursed their grievances until they had become almost as dear as life.

Ivan went home, but it must be confessed that he felt a little unhappy and perplexed, and in spite of himself he pitied Gabriel. The poor old father, to whom he told the whole story, was very sorrowful, and in his gentle way he pleaded with Ivan once more to be reconciled. "Nay," he said, "but your way of life is wrong, my son, and that is whence the ill comes. How did Christ teach us when he walked this earth of ours? He taught us that to unkind words we should return no answer, and *his own conscience* would punish the one who had uttered them. Think how much you have spent on these miserable lawsuits, of the time you have wasted in going so constantly to the courts. Turn again to your ploughing, and your children and your home, and if any man vexes you

pardon him as God would have us do. Then everything will go better with you, and you will always be at peace." "Surely the old man is right," thought Ivan, sighing, but he could not yet quite give up his desire for revenge.

That night as Ivan was walking round the farm to see that all was right before going to bed, he thought he saw a sudden glimmer of light just by the stables. This startled him, and Gabriel's words came into his mind. Creeping quietly along he soon reached the building, and as he did so a bright flame shot up, and in its glare he saw Gabriel kneeling down applying a tuft of lighted straw to the low eaves. In an instant Ivan was after him, and a race began between the two. It was an unequal race, for Gabriel's was rather lame, and Ivan soon came up with his enemy and was on the point of seizing him when something crashed on his head, and he fell to the ground insensible. When he came to himself again Gabriel had disappeared, and the sheds were all ablaze.

That was an awful night, for in spite of everything that could be done by Ivan's family and the neighbours, who soon collected, the fire continued to rage, spreading to the house, which was soon enveloped, and finally destroyed. Gabriel's house was also consumed, and many other dwellings, but Ivan did not trouble about that. He seemed, indeed, like a madman, and long after the fire had died down he still stood staring at the ruins, calling upon the others to help him. Presently some one came and told him that his father wished to speak to him. The sick man had been badly hurt during the night, and knew that his end was near.

"Ivan," said his father, looking intently at him, "*whose was the fault?*" Then Ivan gave a great sob and said, "Mine was the fault, dear father." A look of happiness came into the other's face, for he knew that nothing mattered now, although his son had lost everything he possessed. At last he was weary of enmity, and knew that he himself had been to blame. "Live on and prosper," said the old man. "So long as your life be with God, you *will* prosper. And look you, dear Ivan—*never* say who started the fire. If you should shield the sin of another, God will pardon you two of your own," and as he said these words he quietly fell asleep. . . .

Ivan never told of Gabriel, and no one knew how the fire had originated. For a time Gabriel went about in fear and trembling, expecting that Ivan would inform against him, but he had done with all that nonsense and his heart went out to his old neighbour. After a time their friendship was renewed, and while they were having their homesteads built, both families dwelt under the same roof. Indeed, the two enemies had put all bitterness out of their hearts for ever, and they taught the other members of their households to act with kindness to all men, showing no resentment if an angry word was spoken, but trying to point out a better way to those who were inclined to be hasty in speech. And so they were able to say from their hearts when they knelt to pray, "Forgive us our trespasses as we forgive those who trespass against us,"

in the name of Jesus who loved all mankind.

L. G. A.

[The four stories which have been briefly retold in this series are all to be found in the volume of parables and tales from Tolstoy, published under the title of "Master and Man" by Messrs. J. M. Dent & Sons in Everyman's Library, price 1s. net.]

MEETINGS AND GENERAL NEWS.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

THE PUBLIC MEETING.

THERE was a good attendance at the Public Meeting held at Essex Hall on Wednesday, May 14, at 7.30 p.m., when the President of the Association, Mr. Charles Hawksley, occupied the chair. He was supported by Professor H. H. Wendt, of Jena, Dr. W. Blake Odgers, K.C., the Rev. Charles Hargrove, Mr. H. G. Chancellor, M.P., the Rev. Dr. J. Edwin Odgers, Sir Wm. B. Bowring, the Rev. Simon Jones, Mr. G. H. Leigh, Lady Bowring, the Rev. W. G. Tarrant, Mrs. H. D. Roberts, Mr. C. Sydney Jones, the Rev. W. Copeland Bowie (Secretary), and others.

"Our Inheritance from the Past."

The Rev. J. Edwin Odgers, in speaking on "Our Inheritance from the Past," said they were met together for the purpose of a celebration and a commemoration, especially they were celebrating the passing of the Act of 1813, the Trinity Act, to relieve persons who impugned the doctrine of the Holy Trinity from certain penalties. The Trinity Act dealt with those persons who were exempted from indulgence and relief by the Toleration Act of 1689, which was to relieve certain of their Majesties' subjects who dissented from the Church of England from penalties. The passing of the Act was a great starting point of denominational activity. Hitherto Unitarians who desired to propagate their views of truth were almost entirely restricted to printing and publishing. In the time at his disposal he could only remind them of the vast inheritance which they had in common with the whole Christian world, especially the inestimable possession of a literature of history, of poetry, religious thought and spiritual devotion testifying to a diversity of operations of one and the same spirit, yet knitting the centuries together in a higher unity of things felt to be true and realities revealed from faith to faith. When they thought of that vast literature which yielded up the treasures of the past to the inquirer, they could say with Socrates: "Whatever is good, wherever it may be, is the property of the truth." What, they might ask, had they in common with their own spiritual ancestry? Through the British and Foreign Unitarian Association, and through the chapels in which they worshipped, they had come through various forms of religious experience and various forms of theological

tradition. That was the charter of the comprehensiveness of the Unitarian body. That was what had prevented them from stiffening into a confessional church. If they analysed their religious position, whether they took the individual or the congregation to which he belonged, they would find three elements in different degrees of vitality: there was the element of principle, the element of opinion, and the element of personal interest and family antecedents. All of these principles reached back into history. But one point of the old liberal dissent of the eighteenth century which he wished to emphasise and which he thought they did not appreciate as they should, was their patient and undemonstrative piety which concealed a high and humble faith of men who were not afraid of God.

"Our Work in the Present."

The Rev. Simon Jones, B.A., of Swansea, said that Unitarianism not only was alive but is alive, and whilst gratitude was paid to the men of 1813, he felt that persecution was oft-times a good stimulus. Persecution now and again would be a very good spur in the present day. That stimulus from without, persecution, must now be replaced by spirituality, the life from within. The altar must once more come to the forefront of the temple, and worship be the centre of the church. Sacrifice, the symbol of consecration, and the voice of God, must be the inspiration of their work for man. There was a tendency to substitute sensationalism, institutionalism, and so forth, for the spiritual life. It was part of their work to restore the conception of the church to its true position, and one great need of our time was to reveal the importance of the church and to emphasise the sanctity of church membership and demonstrate the necessity of the church as an agency of the spiritual life. The church must become chief amongst human institutions, mistress of them all, mother of souls. One of the most powerful agencies they possessed at the present time was the Van Mission movement, but until it carried its mission to the conclusion of establishing churches in the various centres it lost much in value. As a Van Missioner he had had the uneasy feeling, on leaving a place, that there had been given to a few a new vision of a spiritual light and they had been left with no common centre of fellowship. The church existed for missionary work and for social service. Slums were a standing challenge to Christianity, and the church was the only institution that could confidently grapple with that problem. No economic changes could alter character; the church must create a new world. Social strife separated men, but spiritual vision unified them, and it was the divine influence of religion that would heal social suffering. The world needed not a republic of men but the kingdom of God. That work could be done by Unitarians better than any other church. Their freedom of thought and the reputation of their fathers for strict personal integrity, their idea of the brotherhood of man, and their liberty of conscience ought to stand them in good stead in the establishment of the kingdom of heaven upon earth.

Mrs. H. D. Roberts, of Liverpool, said they had been told how magnificently Unitarianism had fulfilled itself in the religious thought and life of the past, and they had been reminded of examples of Unitarian conduct, leaving no doubt that the faith had been of the real divine stuff. Unitarianism had stood for a great, luminous, and simplified idea, the unity at the heart of things, and that this particular idea was a cold and barren mental abstraction, a sort of unfruitful enthusiasm, was a delusion. Regarding the lives of Unitarians, it had been shown to be a most tender ideal; but it was no use living on the reputation of their past. On looking round at the present state of affairs it would be seen that the world was divided into two classes from the religious point of view. The first consisted of the class of people who still clung to certain organised expressions of religion, to the external articles by which the religious idea had been impressed on the human mind so long; the church, dogma, the Bible as an authoritative revelation, fixed ritual and clerical utterances. The second great class was the class of people to whom those things had become archaic, unreal, even obsolete, and in many cases belonging to professional religionism. They did not go to any church or chapel; and they seemed to have dropped all personal expression out of their religious environment. This latter class of people consisted of all sorts of thoughtful and thoughtless, superficial and trivial, earnest and reflective people, who did think or who did not think; of literary and scientific men, very largely; of almost the whole of the working men of the country who were not included in the Roman Catholic Church; it was a class of all sorts and conditions of men. That was a fact of which some cognisance ought to be taken. Public opinion in this country seemed to be largely in the hands of that class at the present day. There were literary men who had the ear of the public; men who were writing the new plays; young poets writing the new poetry. The significant fact was that a great many of those men seemed to be evolving a new thing different from the thing given by the churches though very much on the same lines. Many of those men had found out that materialism did not satisfy, and everywhere we saw on reading current literature, or listening to prominent men, a wistful sense of all the deeps in which our being flows, and a searching for things not merely immediate. Especially did we notice men of goodwill and of conscience who seemed to be inspired with a burning sense of social justice for humanity and humanitarianism. Unitarianism faced those two classes—the churchgoers and the non-churchgoers. If the churches could have a new advent of men possessing in them the sense of God, men who had experienced the Divine thing, men touched with prophetic fervour and zeal, who would speak out of their hearts and reach down to the depths of other people's souls, the speaker thoroughly believed that multitudes who were turning their backs on the churches would once more walk in that direction. There must be an outpouring of the Spirit and a new Pentecost. Unitarianism had not only a duty towards those in the churches, and a great duty in reviving spirituality, but also a duty

towards the non-churchgoing classes. It was not bound down to theological vocabularies to which people would not pay any heed. It could also claim intellectuality, honesty, and clarity, and could meet with the demands of the modern mind. The two great things for Unitarianism to accomplish were the iteration of "the Eternal validity of the spiritual in man" and "the Eternal validity and reality of God." There must be no salvation if it did not include the salvation of other men and women as well. The modern note of humanitarianism would be sounded, and the man who lost his dignity, as a man, and the woman who lost her beauty, as a woman, was the great concern of modern Unitarianism. The eternal validity and reality of God, the sense of communion with Him, the eternal validity of the spiritual in man, ought to be sounded in every publication, and from every van, church, and platform.

"The Next Step Forward."

Mr. C. Sydney Jones, of Liverpool, spoke upon the subject "The Next Step Forward." We stood to-day, he thought, on the threshold of one of the great periods of Christian history. The future historian would decide that these opening years of the twentieth century marked the beginning of the third great period of Christian development. The first period lasted from the foundation of Christianity to the end of the middle ages, and might be termed the period of the "growth of dogma." The second period from the close of the middle ages to the present day might be termed the period of the "decay of dogma." As far as Unitarians were concerned the work of breaking down the walls of dogma might be left to those in the orthodox ranks to finish. The old dogmatic position was based upon a belief in the absolute truth in the first chapter of Genesis and the fall of man, whereas this new period was based upon the belief in evolution and the ascent of man. In the work of breaking down these walls of dogma very much was due to the discovery of printing at the end of the fifteenth century, because it removed all intellectual development out of the hands of schoolmen and ecclesiastics, and put it at the disposal of thoughtful men; and later on much was due to the great discoveries of Columbus and the merchant adventurers of the sixteenth century, because they went out and discovered a new physical world, which broke down the barriers of the old world. Later still, very much indeed was due to the great band of scientists over the last 300 years who had brought into the world discovery after discovery, down to those which centred round the name of Darwin. The speaker said the next step forward was to spiritualise the churches and bring the spirit of religion into the material life. The world was very materialistic, and much was valued in pounds, shillings, and pence, a thing being measured by its size. The noblest work for the future was to bring back that simplicity and spirituality into the life of the world which inspired the Founder of Christianity to establish the system associated with his name, and inspired the martyrs and saints of all ages to deny themselves and to give up every-

thing they possessed for the sake of the ideal. The world was ripe for this work, and if they rose to their tasks the twenty-first century would look back on the twentieth as one of the greatest in the history of our racial development.

ANNUAL BUSINESS MEETING.

The annual business meeting of the Association was held on Thursday, May 15, at 10 o'clock, and was followed by a conference, at which papers were read by Mr. Ronald P. Jones, Mr. G. M. Brown, Mrs. Wooding, and Mr. Govindan. The retiring President, Mr. Charles Hawksley, occupied the chair. The Rev. W. Copeland Bowie, the Secretary, before presenting the report, made sympathetic references to the loss sustained by the cause of liberal religion in the death of Herr Karl Schrader, of Berlin, a man of great distinction, who has been one of the most generous supporters of the liberal religious faith in Germany. Friendly messages had been received from Bishop Ferencz, Kolozsvár; the Rev. N. Józán, Buda Pesth; Dr. S. A. Eliot, President, American Unitarian Association; Dr. C. W. Wendte, Boston, Secretary of the International Congress; Pastor J. Jezequel, Secretary, Union Internationale des Eglises Reformées; Professor Bonet-Maury, D.D., Paris; the Rev. Tony Andre, D.D., Florence; Miss M. B. Westenholz, Copenhagen; the Rev. A. N. Topliski, Dobuschutz, Bulgaria; the Rev. J. Hocart, Brussels.

The Report, with the details of which readers of THE INQUIRER have been made familiar from time to time, reviews the wide field of work which is covered by the activities of the British and Foreign Unitarian Association in a hopeful spirit, though it recognises that the difficulties raised by the changing outlook in religion have to be faced, and that there is increasing need for the practical support of those who have at heart the principles for which the Association stands. The Treasurer, Mr. Howard Chatfield Clarke, in presenting the financial statement, said that the Committee view the financial future with some anxiety. There has been a shrinkage of some £200 in the subscription list, and a slight decrease in the receipts of the Van Mission; on the other hand, the sum received in collections was the largest sum that the Association has yet received.

Mr. Hawksley, in moving the adoption of the report, referred to the great loss which the Association had sustained by the death of Mr. John Harrison and Mr. F. Nettlefold, both in the same year, and paid a warm tribute to the memory of two men whose conduct was an example to them all, and whose services to the cause of free religion could not be overestimated. In regard to his own special connection with the Association as President during the past two years, he could only say that it had been a happy privilege to him to visit so many of the churches throughout the country, and to meet the members of so many congregations and societies, and particularly to see such distinct evidence of earnest effort and a determination to press forward and do better things in the future. The churches in the North he found particularly active.

The motion was seconded by Mr. H. G. Chancellor, M.P., who pleaded that the Association should be made a little more democratic, and that efforts should be made to spread the net wider and encourage people to subscribe who could only give very little, but who should be made to feel that their contributions were materially assisting a great work. Was it quite a healthy state of things that one-third of their total income should be drawn from investments and only two-thirds from voluntary subscribers? He felt that they ought not to depend so much on the generosity of large donors. There were, he remarked, 369 churches and 1,479 subscribers; that worked out at about four subscribers for each church, which was a very poor average. He did not, however, believe that, in the words of the report, a "creeping paralysis" was threatening the spiritual thought and life of our time. Church-going did not appear to appeal to the average man, but if they acquainted themselves with all the various agencies for social reform in certain parts of London alone, agencies often supported by those who never enter a church door, and representing a vast amount of personal devotion based on religious faith as well as on sympathy for their fellows, they would be convinced that religion was not really losing its hold. It was only changing its form.

A resolution conveying the appreciation and gratitude of the Association to Mr. Hawksley for the generous and devoted services rendered by him as president during the past two years was moved in most cordial terms by the Rev. C. Hargrove, seconded by Mr. L. N. Williams, J.P., and passed with acclamation. Mr. Hawksley thanked them for their warm expressions of appreciation and commendation, which he almost wished he had been too deaf to hear, and assured them that he had made many friends during those two years whom he would not otherwise have known, and that his experiences had given him much pleasure, even when he was obliged to listen to sermons in Welsh which he did not understand.

Sir William Bowring proposed that Mr. George H. Leigh, of Monton, Manchester, be appointed President for the ensuing year, Alderman W. Healey, J.P., seconding. The resolution was carried, and Mr. Leigh, on rising to speak, had a very cordial reception. He said he felt that it was not only a very great honour to be made President of the British and Foreign Unitarian Association, but that the position involved serious responsibilities when he thought of the long list of men who had filled it with such distinction in the past. It would, however, be his most earnest endeavour to do what he could for the interest and welfare of the churches connected with the Association.

A resolution of thanks to the officers, the Committee, and the Council for their services during the year was proposed by Mr. G. E. Verity, seconded by the Rev. W. C. Hall. The respective appointments for the ensuing year are as follows:—

TREASURER.—Mr. Howard Chatfield Clarke.

CHAIRMAN OF COMMITTEE.—The Rev. W. G. Tarrant, B.A.

COMMITTEE.—Mrs. Bartram, Mr. G. W. Brown, Mr. H. G. Chancellor, M.P., Miss Clephan, the Rev. Charles Hargrove, the Rev. James Harwood, Miss Brooke Herford, Mr. R. P. Jones, Mr. H. B. Lawford, Mr. F. W. Monks, Mr. R. M. Montgomery, Dr. W. Blake Odgers, Mr. C. F. Pearson, Mr. Percy Preston, Mr. Ion Pritchard, Mr. A. H. Punnett, the Rev. Charles Roper, the Rev. C. J. Street, Miss Tagart, Mr. A. A. Tayler, Mr. Harold Wade, and Mrs. Wooding.

TRUSTEES.—Dr. W. Blake Odgers, K.C.; Sir Edwin Durning-Lawrence, Bart.; Mr. Howard Chatfield Clarke.

AUDITORS.—Mr. Herbert Gimson and Mr. E. Furnival Jones.

COUNCIL.—The list given in the printed report issued to members.

The Rev. W. H. Drummond moved a resolution, which was seconded by the Rev. E. W. Lummis, placing on record the satisfaction of the Association at the recent action of the University of Cambridge in abolishing tests of religious belief in connection with its divinity degrees, deploring the refusal of Convocation of the University of Oxford to pass similar statutes of emancipation, and reiterating the Association's strong and unalterable conviction that no solution of the question would be satisfactory which stopped short of the complete abolition of religious tests in connection with university degrees and the appointment of teachers and examiners. Mr. Drummond said that to impose tests of this kind in connection with university degrees was contrary to public policy. Oxford had no right to refuse theologians proper degrees. A university belonged to the people, and did not belong merely to the men who composed Convocation for the time being. The last relic of the old bad system of university tests must be swept away.

The Rev. E. W. Lummis, referring to the defeat of the proposals at Oxford by the non-residential vote, said it was not the Oxford of to-day which had refused to pass statutes such as Cambridge had, but the Oxford of yesterday and the day before, whereas in Cambridge the decision was arrived at by the university of to-day.

The following resolutions were then submitted by the President and passed:—

That the Association extends its sympathy to the men and women who in all lands are striving to unite pure religion and perfect liberty; welcomes the representatives of kindred religious organisations; and sends a message of fraternal greeting to the American Unitarian Association, to the Unitarian churches in Hungary, to the Brahmo Samaj of India, and to the International Congress of Religious Liberals to be held in Paris, July, 1913.

That the Association congratulates the district societies on the efforts they are making to uphold the principles and faith of Unitarian Christianity, and welcomes the delegates who are present.

That the grateful thanks of the members of the Association be given to the local treasurers for their efforts in obtaining subscriptions, and to the congregations for the collections made on behalf of the missionary work of the Association.

That the Association extends a very cordial welcome to the following ministers who have entered upon their duties in our religious community since the last Annual Meeting:—The Revs. G. F. Beckh (Clifton), J. A. C. Davies (Cefn Coed), Percival Godding (Ballyclare), R. V. Holt (Edinburgh), George Neighbour (Mountain Ash), H. E. B. Speight (London).

That the cordial thanks of the members of the Association be given to the Rev. J. H. Weatherall, the preacher of the Anniversary Sermon; to the Congregation at Rosslyn Hill, Hampstead, for the use of the Chapel; and to friends in London who have extended hospitality to ministers of congregations and delegates of societies.

THE CONFERENCE.

Mr. Ronald P. Jones opened the Conference which followed with a paper on "Home Work" in connection with the British and Foreign Unitarian Association. It dealt largely with matters relating to the activities of the churches which have already been dealt with in our columns, and, in concluding, he pleaded that the ministers of churches should be exempted from the burden of making financial appeals and writing letters, and undertaking other work bearing on the maintenance of the church. It was, he said, perhaps natural that in small churches these duties should devolve upon the minister, but it was quite wrong. "The minister should not be concerned with church finance in any way whatever: he is the *spiritual* leader of the congregation, and all matters of finance should be managed by the church committee, who ought no more to expect their minister to take the lead in collecting funds than he would expect their assistance in composing sermons. How can a minister develop his powers and faculties by study and meditation or increase his scholarship, if he has to devote all his week-days to collecting funds for building debts? Mr. Jones also referred to the success of the services at Cambridge which are being held by Mr. Lummis. He thought that success was the more remarkable as he knew from personal experience how reluctant the undergraduate is, as a rule, to attend a service in a place where he is not surrounded by the atmosphere of a regular place of worship. "I should like," he said, "to mention to you a suggestion which Mr. Lummis made to me a few weeks ago, namely, that we should aim at establishing in Cambridge not only a place of worship, but attached to it a theological lecture-room and library. This suggestion seemed then an excellent one, and in the light of later events it is even more appropriate, since Cambridge has taken the lead in throwing open the theological degrees, while Oxford, or more correctly the non-resident Oxford voter, has declined to do so. It is therefore most important that our view of Liberal religion should find adequate opportunity for expression at the more enlightened university, and I am sure that in any such scheme we should have the friendly support of the staff of Manchester College."

Mr. G. W. Brown, whose paper was

read by the Rev. C. Hargrove, in the course of his summary of the activities connected with "Colonial and Foreign Work," says: "It is a most happy augury for this part of our work that our Secretary, who possesses that rare combination of qualities which will enable us to reap the greatest advantage from such a mission, expects to be able to travel through Canada in the autumn, to get into touch with all the congregations there, great or small, as well as to visit new centres; and then, on his way home, to be able to consult with our friends in Boston, whose secretary, Mr. Lewis G. Wilson, has gone over the same ground during the past year. We hope that one result of Mr. Bowie's visit will be that we shall receive in future more frequent and regular information from the missionary agent as to the steps which he is taking and the progress made."

Mrs. Wooding, speaking on "Publications," gave a rather more detailed description of the labours of the Publications Committee than space has allowed for in the annual report, and was able to announce that a new series of "Handbooks of Religion" has been arranged for dealing specially with what may be called "modern Unitarianism." The following list will show the comprehensive character of the series:—"Life Eternal—Here and Hereafter," Dr. S. H. Mellone; "God Revealed in the Universe and in Man," Dr. Edgar Thackray; "The Divine Element in Literature and in Art," the Rev. W. L. Schroeder; "The Bible in the Light of Modern Knowledge," the Rev. H. McLachlan; "Jesus and Christianity in the Twentieth Century," the Rev. Alfred Hall; "Religion in Personal and National Life," the Rev. H. D. Roberts; "The Problem of Religious Culture," the Rev. E. W. Lummis; and "Religion as Affected by Modern Philosophy," Dr. Mellor. One or two more subjects yet remain to be dealt with.

Mr. Govindan gave an interesting account of the work of the Brahmo Samaj which is pursuing its aims in India under serious difficulties which, though of a different kind, are perhaps harder to overcome than those against which liberal religion is striving in Great Britain.

Mr. Mackay spoke on behalf of his fellow-workers in New Zealand, and paid a warm tribute to the members of the Association who are strengthening their hands and keeping up the courage of these pioneers in isolated parts of the Empire by their sympathy and hope.

Mr. Bowie, at the conclusion of the morning's proceedings, drew attention to the handsome curtain worked and presented by the Needlework Section of the Women's Social Club which adorns the wall at the back of the platform, and lends a welcome touch of colour which is much needed and will be greatly appreciated.

THE CONVERSAZIONE.

The Conversazione on Thursday evening at the Portman Rooms was largely attended, and afforded as usual a pleasant opportunity for renewing old friendships. Among the distinguished guests present were Mr. Rabindranath Tagore and Professor H. H. Wendt, of Jena.

CENTRAL POSTAL MISSION.

No one can attend the meetings of the Postal Mission without feeling that it performs a very useful, and in some respect unique work, which is none the less successful because it contributes more to the general permeation of thought with liberal ideas than to the increase of church membership. Financially, it is not in as prosperous a condition as Miss Ethel Lake, the treasurer, would like it to be, and the want of helpers as well as subscribers is greatly felt; but it is evident from the letters which are received in large numbers that it meets the needs of many anxious inquirers who have less hesitation in applying for information on matters which perplex them to people whom they do not know, and by whom they are not known, than in laying their needs before those who may bring personal influence to bear. The personal element, as Mrs. Roberts, who was in the chair, said, is of the greatest importance, and its influence is quite incalculable; but when it is a matter of laying bare the soul on vital questions of religious belief it is often of the greatest advantage that it should be eliminated. This was brought out in the remarks made by subsequent speakers who spoke of their own experiences, and emphasised repeatedly their appreciation of the fact that the postal mission workers never pressed their personal influence, or forced their ideas on those who wrote to them in any way. The inquirers felt that the people to whom they applied had only one object, to help them when they came upon those problems which often ruin completely the faith of a young soul, and leave it with a desolating sense of its isolation and hopelessness. The help was sympathetically given, and was not followed up by any sort of appeal, and it was the absolute disinterestedness of the Postal Mission workers, and their desire to throw light into the dark places of human thought without any ulterior motive, which called forth such a warm response in the hearts of the men and women who wrote to them.

Miss Florence Hill added a few comments to the report which she presented, and spoke of the messages of goodwill which she had received from friends unable to be present, and sympathisers in foreign lands, including Dr. Crespi, whose brilliant address of last year will be remembered by many. She had just heard that Signor Crespi had accepted the professorship of Italian Literature at Basle, and he was anxious to come and lecture again at Essex Hall. The President, Miss Tagart, although unable to take the chair on this occasion, gave an interesting survey of the work in various fields, and made a special appeal for help in carrying on the work of the village mission at Bedford. Village missions were wanted all through England, for, according to some people, the safety of the country would seem to lie in the land not being developed and the people not being educated or taught to think, and the smallest little dissenting places in the outlying agricultural districts should be maintained even if the population was diminishing. If the minister went to the worker at the plough like a brother interested in his human and religious

needs, as they did in the Colonies where churches were very few, he would turn to him in his difficulties, and feel that he had a friend and helper. Referring to foreign work, Miss Tagart spoke earnestly of the tremendous opportunities opening up in China as a result of the revolution. The Chinese were ready for their message because the morality of Confucianism can so easily be supplemented by Christian morality.

Mrs. Roberts in moving the adoption of the reports dealt in an admirable speech with some of the criticisms which are sometimes levelled at the Postal Mission workers, criticisms proceeding chiefly from a total misunderstanding of their real object in seeking to meet the needs of religious inquirers. It was, for instance, often said, "Why do you want to make everybody Unitarians?" One of their objects was, of course, "to spread a knowledge of Unitarian faith, principles, and thought" by correspondence, the distribution of literature, or other means, but they had not any specifically sectarian motive at all. They were simply trying to help people who began their inquiries from all sorts of points of view, and who were really looking for a new spiritual idealism, a new interpretation of the world, to find what they were seeking and what they were asking for. If these people finally joined the liberal churches, so much the better, but their aim was not primarily to fill the churches or make converts. They used the Unitarian name and literature because, in the first place, they did not want to waste any time; they wanted these seekers to know at once on what lines they went. Secondly, and chiefly, because they thought that the particular spiritualism which so many were longing to find is put most beautifully and convincingly in Unitarian literature, in the works, for instance, of Martineau, and Dr. Drummond, and the Rev. R. A. Armstrong, who separate the spiritual idea from the secondary and external things that have hitherto clothed it. In Liverpool, however, they did not use Unitarian literature exclusively though they used it chiefly. Many of their correspondents, for instance, were finding a great deal of help in philosophy, and to them they sent books by such thinkers as Eucken, who was very much in demand. And they did not forget the poets, or the scientists. "Our main object, then," said Mrs. Roberts, "is not to make specific Unitarians; if it were, we should have to admit that we had failed, for very few of these people who write to us have joined the churches, although they have adopted our views. We simply try to point out to our correspondents where they can find the help they need."

Mr. H. G. Chancellor seconded the resolution in a vigorous speech, supported by the Rev. W. R. Clarke-Lewis, Mrs. Macky, and Mr. Victor Fox. The resolution appointing the committee and officers for the ensuing year was moved by the Rev. R. Newell, seconded by the Rev. H. C. Hawkins, who gave an interesting account of the Suffolk Village Mission work, and passed. The proceedings ended with a friendly greeting to "our friends and co-workers in the Colonies and in foreign countries."

NATIONAL UNITARIAN
TEMPERANCE ASSOCIATION.
ANNUAL MEETING.

THE twentieth annual meeting of the National Unitarian Temperance Association was held at Essex Hall on Friday, May 16, at 7 o'clock, the Rev. P. H. Wicksteed, president, in the chair. There was a good attendance. Much regret was expressed at the announcement that Mr. Harris is obliged to give up the treasurership. His place will be filled by Mr. E. Buser. The Rev. W. G. Tarrant has consented to act as President for the ensuing year.

Mr. Cowlin, in presenting the secretary's report, expressed regret that there was still so little response on the part of the ministers to the appeal which had been made to them to join the association. Out of 370 only 50 were members, and over 200 Sunday schools have no temperance society at work. The members now number 274, 43 new members having joined in the past year. The report states that 5,319 copies of *Young Days* were sold at half the published price to some of the affiliated societies, and Dr. Lionel Tayler's paper, "Alcohol and Modern Life," which was read at the Association's Conference last May, was printed and circulated to members of the association as well as to all ministers and Sunday school superintendents. Copies were also sent to the press for review, with the result that orders were received from several booksellers. Temperance Sunday this year will be on November 9, and all ministers and superintendents are asked to note the date and to arrange for suitable sermons and addresses. Mr. A. W. Harris, in presenting the treasurer's statement, said he wished the N.U.T.A. Hymnal could be distributed and used more than it was. He himself had found over and over again that this fine collection of hymns had been extremely useful in correcting the impressions of people belonging to other denominations as to what they actually taught in their churches, and thus the cause of liberal religion was served as well as that of temperance.

The Chairman, in moving the adoption of the reports, made an earnest appeal for a more resolute adoption of total abstinence principles. He was, he said, continually perplexed by the fact that so many people shrink from becoming absolute teetotallers. The drink traffic was so great an evil, and so tainted and associated with crime and misery, that it must be as offensive to them as gambling, and he wondered why there were not more who took the highest standard in regard to it. It was no longer difficult to be a total abstainer. Once it had involved a great deal of discomfort and self-sacrifice, but this could no longer be said. The medical profession, and, to a very large extent, public opinion, was on their side, and the evils resulting from drink were not far off, but nigh unto every one of them. There was probably not one present who had to go outside his own immediate circle to find evidences of noble characters ruined and homes broken up through this great curse. A single consistent teetotaller could not help having

an influence all round him, even if he did nothing else but refuse alcoholic drink whenever it was offered to him, and he believed that nine-tenths at least would find that very little effort was needed to make them give it up. But it still required a good deal more courage to refrain from offering wine or spirits to friends in the habit of taking them than to refrain from taking these themselves. People were under the impression that if they did not offer their friend wine when they asked him to dinner something dreadful would happen to him. He would feel very uncomfortable, and would suffer dreadfully in consequence. He would, as a matter of fact, probably be all the better for it, but if not, then the drink was a drug to him, and he required it only as people required physic. In that case they were less than ever under the obligation to provide it, for no one is obliged to give his friends all the physic they need.

Miss Lucas said that to some people the temperance question seemed a little old-fashioned, for there were so many other reforms talked about at the present time, every reformer, of course, thinking that if his particular reform were adopted all would be well. It was told of Mary Carpenter that on one occasion when she was one among a number of philanthropists gathered at the house of Mr. Peter Taylor, she said, "If only everybody would give their minds to the one question of the day!" "But," said the others, "what is the question of the day?" Various conjectures were made, such as the abolition of slavery and war, Woman Suffrage, and so forth, but when the question was put to Mary Carpenter she quietly replied, "Why, the Children's Industrial Bill, of course!" The wise temperance reformer, however, recognised that these questions of social reform are connected and interrelated, and that all are to be welcomed which tend to elevate the standard of living. In regard to temperance itself, they had got past the stage of argument. The early pioneers of the movement had to put up with all sorts of abuse. The medical profession was against them, the church was against them, society scoffed at them, and they were hardly able even to get their lives insured. But all that is changed. The experiment has been more than successful. The medical profession is now on the side of the temperance reformer, and it has asserted even more than the temperance prophets ventured to do. Society has taken up the cause, our magistrates and poor law guardians have become advocates of it also, or at least they admit that the larger part of pauperism, crime, and misery are caused by drink; while the Labour leaders are strongly on the side of temperance. And yet we still have a drink bill of 161½ millions. She urged the importance of greater activity on the lines of legislation, education and the provision of counter attractions.

The election of officers was moved by the Rev. Isaac Wrigley as follows:—President, the Rev. W. G. Tarrant; treasurer, Mr. E. Buser; secretary, Mr. E. F. Cowlin; hon. minute secretary, Mr. S. P. Barham. Committee, Miss Jago, Miss Withall, Rev. D. Robson, Messrs. Harris, Bredall, Titford, Marshall, Quarm-

by, and Dr. Lionel Tayler. Mr. Wrigley said that he had taken an interest in this work all his life, and for the last 22 years he had been in a working-class district where the wages are often very high and often very low, and where the statement cannot be made that is often made, namely, that poverty is the cause of drunkenness. He himself challenged that statement. It was his experience that the people who were the worst off had the most wages, and that poverty was not, except to a limited extent, the cause of drinking.

The resolution was seconded by the Rev. J. Park Davies, who said there was no task connected with the whole sphere of our denominational activity that was more important than temperance work. He himself lived in a very important colliery district where a minister is brought into very close touch with the drink problem. A good deal was said about the causes of drink, and some believed that poverty caused it, while others maintained that it was drink which caused poverty; but one thing they knew for a certainty, that intemperance and bad conditions were usually found side by side.

The Rev. W. G. Tarrant moved: "That this meeting, recognising the great and pressing need for temperance legislation in the interest of national progress, calls upon His Majesty's Government to bring in their promised Licensing Bill without further delay, and to lose no time in getting it through both Houses of Parliament." Mr. Tarrant explained the objects and intentions which led the Government in the year 1904 to pass an Act framed so as to lead to the diminution of licensed houses, and also to remedy what was considered to be a positive hardship with respect to the holders of licences. In 1908, another Government being in power, a new licensing measure was introduced with the same idea of lessening the evils of drink and the opportunities for becoming intemperate, and setting a limit to the property in licences which had been established by the Act of 1904. That Bill was thrown out in the Lords, and they had been promised that a fresh Bill should be introduced, but other matters had been pressing for settlement, and the question was how long this promised legislation would be in coming. It was long overdue five years ago, and it was certainly more overdue at the present time, for the evils of intemperance were only too evident in spite of a slight diminution in the drink bill. They might have their ideas as to the value of legislation, and some of them might think that too much was expected of laws made in Parliament. What was really behind the laws and made them operative was the consent of the people for whom they were framed. Legislation could do something to decrease the number of licensed houses, but unless they urged their claims others more clamorous would persuade the Government that *they* were the people to be attended to first. He wanted the Government to know that in this country there was a body of people who were not content with things as they are. What he felt very strongly was that the interest of this cause lay chiefly with the young people. If they could rouse their young people above the age of children to a

sense of this evil they would do a great work. In accepting the position of President of their Association he felt that it involved grave responsibilities, but he intended to do his best to enlist the sympathy of the young people in this great cause which they had at heart.

The Rev. C. Hargrove, the Rev. J. Morgan Whiteman, Mr. Arnold Lupton and Mr. F. Maddison also spoke. The proceedings closed with votes of thanks to the chairman and speakers, proposed by Mr. Thomas Wicksteed.

NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

ANNUAL MEETING.

THE annual meeting of the National Conference Union for Social Service was held in the Council Room, Essex Hall, on May 14, 1913. In the absence through illness of the President-elect, the Rev. H. Enfield Dowson, the chair was taken by the Rev. P. H. Wicksteed. Miss Gittins read letters of apology for absence, and presented the seventh annual report. The financial statement was read by the Treasurer, Mr. Chas. Weiss.

Mr. Wicksteed, in moving the adoption of the report and balance sheet, expressed the sympathy of the meeting with Mr. Dowson and his family, and an earnest hope for his speedy recovery. He moved the adoption of the report with mingled feelings. Like the preceding ones, it was a record of failure to do the things they had set out to do, but they had done things which they did not set out to do. Out of the earlier conferences at Manchester College had sprung the Inter-denominational Conference at Swanwick, and that startling result was sufficient justification for the existence of the Union. The essential demand of the Inter-denominational Union was that the voice of the Christian sentiment of the country should strive to give itself collective utterance in times of national crisis, and on questions of national honour. The need was not for separate entities to express separate opinions, but for the expression of the collective Christian soul, in matters both domestic and foreign. He instanced the present position of the opium traffic and the improvement in the Congo administration as evidence of a growing national conscience, and he believed the voice of this conscience would become more powerful in proportion as the Christian consciousness of division died away, and that of unity took its place.

Dr. Mellor, of Warrington, in seconding, declared the aspect of failure was significant and constituted a fine tribute to the faithfulness of the Union. He had great confidence in a society which set out it knew not whither, for the spirit of the endeavour was more important than the map and the goal. This Society was born of the spirit of revolt. It saw the disparity between the ideal and the actual, and all its work was, in the light of that vision, truly religious. Cromwell spoke a fine word when he said, "No man goes so far as a man who doesn't know where he is going."

Mr. T. S. Wicksteed moved a recommendation to the Committee that in future years the draft report should be sent to all members of the Union. This was seconded by Mr. Chas. Hecht, and carried.

The Rev. R. P. Farley moved the election of officers. Although the Rev. H. Enfield Dowson had felt obliged to withdraw from nomination for the presidency, it was hoped that he would accept the office of Honorary President. The Rev. J. C. Ballantyne, in moving the election of the Committee, suggested that booklets should be produced, showing what could be done for social improvement under existing legislation (similar to one already printed on the Public Health Act). He would like one on Housing, or the Children's Act, &c., and said that a clear-cut piece of work was waiting to be done in regard to gambling.

After the election of the Council, a hearty vote of thanks to the Chairman concluded the meeting.

NATIONAL UNITARIAN LAY PREACHERS' UNION.

THE first meeting of the National Unitarian Lay Preachers' Union was held at Essex Hall on Thursday, May 15, Mr. H. G. Chancellor, M.P., president, in the chair. Mr. S. P. Penwarden presented the report of what had been done during the year. Twenty-two individual applications for membership had been received, and two societies had affiliated. The formation of a national union had been widely approved. The Union was commended to all lay preachers as a means of unity and progress; it would stimulate the work of local societies, afford a common centre of interest for scattered lay preachers, train men to be more efficient speakers and preachers, and support missionary and propagandist enterprise. Mr. Chancellor and the Rev. W. Copeland Bowie moved and seconded the adoption of the report. Mr. W. T. Colyer moved that the report should be referred back for consideration in conjunction with the original provisional committee, and Mr. Wilkes Smith seconded. The amendment was lost.

Mr. Fyson moved that the title be "National Federation of Unitarian Lay Preachers." He wished the society to consist of affiliated unions and of individuals who belonged to no unions. At present it consisted of individuals and unions. In a federation every member of every affiliated union would be a member of the federation, and the responsibility of electing lay preachers would be with the local unions. Mr. Kinsman seconded. Mr. Bowie said that if there were a large number of unions in the country, as well organised as the London Union, Mr. Fyson's proposition would be excellent. But most unions were little more than names. He wished to gather in the best workers who, with encouragement, would soon, he hoped, be ministering to little groups of worshippers where now there were no such groups. Mr. Newall, Liverpool, and Mr. Dungworth, Sheffield, hoped the amendment would not be pressed. Miss Withall felt that the meeting generally favoured the amendment, and there was no reason why it

should not be supported. Mr. Colyer favoured the amendment. After discussion, in which Mr. Chancellor, Mr. Spedding, and Mr. Wigley took part, the amendment was withdrawn, and the constitution as recommended by the committee was adopted with several minor alterations. Mr. Chancellor was appointed president, the Revs. W. C. Bowie, J. A. Pearson, and T. P. Spedding, and Mr. J. W. Wigley were elected vice-presidents; Mr. Penwarden, secretary, and Messrs. Newall, Dungworth, Teasdale, Rudolf Davis, and Fyson, committee.

THE UNITARIAN VAN MISSION. URGENT APPEAL FOR FUNDS.

THE Rev. T. P. Spedding writes as follows:—

"The Van Mission has fulfilled all its pledges save one. It set out with the conviction that it is no good delaying some mention of Unitarianism until you can have a chapel in every place. A thousand chapels at a thousand pounds would cost a million—the new Sustentation Fund twenty times over! The committee that started the Mission knew they were too soon for that particular millennium. They would attempt, therefore, in the meantime some humble measures of a different kind, and so they took the open road. The result has been that a million hearers have been reached, both by the spoken and the printed word. The committee did not go out to proselytise; the public opinion of the denomination would have been against them if they had. They went out to broadcast the message; their parable was the Parable of the Sower. They believed the land wanted seed of this kind, and that without sowing there is no harvest.

"The venture was the venture of faith, and it was justified. Ministers, many of whom had never addressed a meeting in the open air, volunteered their help, and many friends provided the necessary funds. During seven years these meetings have been carried on voluntarily by ministers and laymen; hundreds of men and women have taken part in the actual work, and thousands of our friends have lent us the benefit of their presence. But now we are faced with our problem. Death has robbed the Mission of many of its most generous supporters. It has suffered in a manner out of all proportion to its income of some £800. In seven years it has lost through death to the extent of over £270 per annum; so that, despite the most rigorous economies and the help of new contributors, there was a deficit on last year's working of over £165.

"It was an honourable understanding when the Mission was transferred to the British and Foreign Unitarian Association that it should last so long as it did not trench unduly upon funds contributed for other and quite as necessary purposes, and for that reason I make an earnest appeal to the multitudes of well-wishers that the Mission has all over the land. I believe the abandonment of the Mission would be a matter of serious concern to its friends. I believe that its withdrawal would be a loss to Unitarianism and the

whole cause of liberal religion. But I do not see how it can be continued if it has to face another deficit like that of last year. Will, therefore, everyone who has its success at heart help to avert that disaster, and enable us to say at the close of this season that with a clean balance sheet the Van Mission has also fulfilled the last of its pledges? I shall very gratefully acknowledge all contributions, and will gladly send a brief report of last year's work to all who will drop a postcard to Essex Hall."

THE LATE KARL SCHRADER.

IN the *Berliner Tageblatt* of May 5, there is a fine tribute to the memory of Karl Schrader. The writer of the article asks "Will the German people realise that in Karl Schrader it loses one of its most faithful, wise, and clear-headed men? Those who had the privilege to be called his friends know that he was not one of the ordinary type of politician. He was not flashy—the qualities of the demagogue were not his, but he possessed greater things than mere outward art. He was the last liberal speaker of the time of the founding of the Empire, and he possessed 'the tradition.' In his inmost being, as well as in his gestures and in his appearance, there was a distinction which the present generation lacks. He had a Quaker simplicity in his dress, and yet he possessed the *savoir-vivre* of a man who knew many countries and men, and who had observed and learnt. His idealism, which found expression in his steadfast advocacy of all liberal thought, and in his religious aims, was as pronounced as his practical sense. Through his close association with many of the undertakings of the Deutsche Bank and with the Bagdad railway, and through his activity as counsellor in affairs of world-wide importance, he was kept in touch with all that went on, and his judgments of the changing situation were astonishingly far-sighted and clear. Letters which he wrote during the months preceding the Balkan War foretold the coming events with absolute accuracy. Some of his hopes he buried on the day when the Emperor Frederick died. He had belonged to the circle of the Emperor and Empress Frederick and had looked forward to the liberal era, which the Crown Prince Frederick had asked for in his diary. When Karl Schrader retired from the Reichstag, he devoted himself more than ever to his religious ideas, and with Jatho and Traub he sought to deliver Protestantism from torpor, and to break its orthodox fetters."

THE Ministerial Conference meeting at the King's Weigh House (Thomas-street, Oxford-street) has become a recognised institution. Providing as it does a point of contact with one another for progressive ministers of all denominations, and affording opportunity for the discussion of their peculiar difficulties, it is likely to grow as it becomes better known. The next meeting will be held on June 2. At the morning session, beginning at 10.30, Mr.

Philip Snowden, M.P., will open a discussion on "The Churches and the Social Movement." In the afternoon, beginning at 2.30, the subject for conference will be "The Requirements of Modern Preaching." This will be taken by Mrs. Hermann, who was much appreciated when she addressed the Conference on a former occasion, and is well known owing to her book on "Eucken and Bergson," and also as assistant editor of "Everyman." It is hoped that it will be fully realised that this conference is open to all ministers without special invitation or ticket of admission.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Advisory Committee.—The Rev. Basil Martin, M.A., who desires to be recognised as an accredited minister on the list in the Essex Hall Year Book, has received the usual certificate in regard to personal character and general fitness for ministerial work from the Southern Advisory Committee.

Banbridge, Co. Down.—The Rev. J. Glynne Davies, late of Aberdare, was installed on Thursday, May 8, at the First Presbyterian (Unitarian) Church, Banbridge. The Rev. G. J. Slipper, of Newry, preached the sermon. The Rev. H. J. Rossington, M.A., B.D., of Belfast, expounded the principles of Presbyterian Church Order, and put the prescribed questions to the minister-elect. These having been satisfactorily answered, Mr. Davies made a statement of his principles and objects in devoting himself to the Christian ministry. Mr. Davies was then formally installed by the Presbytery, who offered their congratulations, as did the Session, Committee, and other members of the congregation, the Rev. M. S. Dunbar, M.A., offering the installation prayer. The Rev. Thos. Dunkerley, B.A., Moderator of the Non-Subscribing Presbyterian Church of Ireland, gave an address to the new minister, and the Rev. A. Davison addressed the people on their privileges and responsibilities. Subsequently the Presbytery and other friends were entertained to luncheon by the Session and Committee in the Dunbar Memorial Schools. The Rev. T. Dunkerley, B.A., presided; there were also present the Revs. J. Glynne Davies, H. J. Rossington, A. O. Ashworth, A. Davison, M. S. Dunbar, G. J. Slipper, G. V. Crook, M. Watkins, S. Evans Bowen, and J. H. Bibby, and also the Revs. Thos. Boyd and R. B. Knox (Presbyterian ministers), Messrs. J. Murphy, J.P., J. Smyth, M.A., R. W. Glass, LL.B., S. Bell, A. McCammon, Ulster Bank; B. McCaw, S. Sterling; W. Hutton, J. McKeown, and several others. Mr. R. W. Glass, LL.B., proposed the toast of the newly-installed minister, to which Mr. Davies replied. In the evening a social meeting and entertainment was held in the schoolroom to extend a further welcome to the new minister.

Dunedin, N.Z.—The Rev. W. F. Kennedy writes:—"We have hitherto been holding our services in the Trades Hall, but it has not proved very suitable, and we decided to move into the New Queen's Theatre. This hall is larger and more central. At our inaugural meeting on Sunday last we had fully three times the customary number present. The

subject was "The Truth about the Bible," the object being to show the results of the higher criticism. At the present moment a heated controversy is going on in the press over the proposed introduction of Bible reading and sectarian instruction in the State schools of the Dominion. Most of the churches favour the scheme, but one of its most doughty opponents is a young Congregational minister recently from home. We are hopeful of a much larger following in our new quarters, and are now looking forward to visits from Mr. Hall and Mr. Chapple as well as Mr. W. H. F. Alexander, of the Society of Friends."

Halifax.—The Sunday-school anniversary at Northgate-End Chapel was held on Sunday, May 18, 1913, when the Rev. J. H. Weatherall (of Bolton) conducted the services. In the afternoon a scholars' service was held with an address by Mrs. Schroeder. The collections at the services realised £25.

Hull.—Mrs. Lummis writes to us from Cambridge as follows:—"The account in your last issue of the opening of new rooms at Hull contains this passage: 'Four former ministers of the church were present, the Revs. H. W. Perris, E. W. Lummis, F. H. Vaughan, and W. Whitaker. Through them and Mrs. Shannon the history of the church was directly represented right back to the year 1845, when Mr. Shannon began his ministry in Hull.' Mrs. Shannon's own connection with the congregation goes back, I believe, even earlier than 1845. But to complete the chain of ministries since that date it is necessary to add another name, that of the Rev. J. M. Dixon. The following reference to his pastorate is taken from Mr. Whitaker's 'History of Bowl Alley-lane Chapel': 'It is not necessary to speak to the present generation of his loving and zealous ministry in Hull, for his name is often mentioned in recollection of his fine and broad sympathies, and an outlook upon life that combined the most earnest religious spirit with perfect freedom of thought. A special part of his activities was his literary work. . . . Mr. Dixon's friendship with people like Anna Kingsford, Charles Bradlaugh, and G. J. Holyoake, while it was quite unconstrained and allowed him to hold his own views, was a mark of a newer and most significant stage in modern church life. Mr. Dixon's ministry brought to an end the history of Bowl Alley-lane Chapel, for the movement of the population outwards into the suburbs made it necessary to find a new home for the congregation. The chapel, with other premises, was sold in 1881, and the Park-street Church and school were erected at a cost (including land) of about £3,800. The first services were held in the schoolroom on July 24, 1881. Mr. Dixon died on February 21, 1883. The tablet in the church says that his 'ministry of sixteen years worthily closed the history of Bowl Alley-lane Chapel, and inaugurated the work and worship of this church. He died . . . universally beloved and lamented.'"

London: Acton.—The bazaar in aid of the Acton Unitarian Church (see advertisement) will be held on Thursday and Friday, May 29 and 30, at Lindsay Hall, Notting Hill Gate. Contributions for the flower stall are solicited from friends who have green-houses. Address the Rev. A. C. Holden, 9, Lammas Park-road, Ealing, W., or Mr. A. Barnes, 22, Park-hill, Ealing, W.

London: Bermondsey.—As announced in our advertising columns, a sale of work will be held at the Unitarian Church, Fort-road, Bermondsey, on May 28 and 29. It will be opened on the first day by Miss Brooke Herford, and on the second day by Mrs. Alfred Wilson, at 6 o'clock.

London: Finchley.—We understand that the Rev. Basil Martin, M.A. (Oxon.), has received and accepted a cordial invitation to become the first minister of the Finchley Unitarian Church. He will enter upon his

new duties in July. Mr. Martin has been minister of the Congregational Church at Hereford for the last 20 years.

London: Islington.—In aid of the funds of "John Pounds' Home," the performance of "Niobe" will be repeated in Unity Church schoolroom, on Wednesday, May 28, at 8, under the auspices of the Women's Social Club. Tickets 2s. 6d. each from Miss M. Farewell Jones (hon. sec. of the club), Brenley, Mitcham, Surrey, or Mrs. F. Leyden Sargent, 3, St. Mary's-road, Canonbury.

Newport, Isle of Wight: The Late Mr. J. G. Pinnock.—By the death of Mr. John George Pinnock the Newport, I.W., Unitarian Christian Church loses not only its treasurer, but a kindly and generous friend and one who during his whole life was a loyal and faithful supporter of the church. Mr. Pinnock's death removes the last subscribing member of the Pinnock family, a family whose name has been a household word in both the Unitarian church and the town of Newport. Mr. Pinnock's late father, Mr. Robert Pinnock, served the office of Mayor for several years, his late brother, Mr. Charles Pinnock, also filling the same chair. Mr. J. George Pinnock interested himself in all good works in the town, as treasurer of the Isle of Wight Lifeboat Fund, a Past Master of the Masonic Lodge, a member of the Guild of Help, the Town Coal Club, the Savings Bank, and many other institutions, he did good and helpful work. Mr. Pinnock's loss will be greatly felt both by the members of his own church and also by a large circle beyond. Mr. Pinnock was a member of the Council of the British and Foreign Unitarian Association and of the Southern Unitarian Association. The funeral took place on Monday, May 10. The first part of the service was held at the Newport Unitarian Christian Church, and the interment was at Carisbrooke Cemetery. The Rev. J. Ruddle officiated. In the course of a short address Mr. Ruddle paid a warm tribute to Mr. Pinnock's memory. Their friend, he said used the time and talents that God had given him in much good work. Of a generous and kindly nature an appeal for any work or project that was intended to do good or to give innocent pleasure was likely to meet a friendly response from him. He spent his time and laboured ungrudgingly on matters which he believed to be for the general good, such as the Savings Bank, Lifeboat Board, and Benevolent Society, and he loved the Masonic Society, knowing how helpful such a brotherhood was in time of financial crisis or sudden bereavement. He was always a great believer in human friendliness; he took a genuine pleasure in being obliging and the opportunity of doing good aroused him to quite enthusiastic activity. On public or semi-public occasions his utterances were generally brief, as he felt that he had no great gift of speech, but those who talked to him privately found he was a man who observed human life with interest and goodwill. In his religion he was simple and unsophisticated. He believed in God and he believed also in Christ. He never had the notion that the whole truth had been committed to their own little group of churches, but he believed their own churches had their special work to do, and he wished that that work should be rightly done. It was illustrative of the frank simplicity of his religion as well as of his conscientiousness that he remarked not long before his death that he did not fear, for, he said, "I have done my best," and then "Perhaps I might have done more!" The impressive service at the graveside concluded with the Freemason's beautiful closing hymn, very effectively sung.

Stockton-on-Tees.—The newly appointed minister, the Rev. A. Scruton, preached the Sunday-school anniversary sermon on Sunday evening last. Special music was rendered by

the teachers and scholars, and the whole service was most inspiring and encouraging.

Swansea: The Late Mr. C. H. Perkins.—We regret to announce the death of Mr. C. H. Perkins, J.P., which took place on Wednesday, May 14, in his eightieth year. Mr. Perkins came of a staunch Unitarian stock. His father, when he removed to Monmouthshire from Shepton Mallet, had his house at Penmaen Blackwood licensed for preaching, while his mother, whose maiden name was Heinequin, had a brother a Unitarian minister at Bradford, Yorks. Mr. C. H. Perkins was one of the oldest members of the Unitarian Church at Swansea, a regular attendant at public worship, being present twice on the Sunday prior to his death, and for over 40 years he was secretary of the church and of the trustees. He was also the first president of the South East Wales Unitarian Society (1891-93), and member of the Council of the British and Foreign Unitarian Association. He was also the oldest member and vice-president of the Royal Institution of South Wales and Monmouthshire, a member of the Swansea Scientific Society, while he was also associated with the Rev. Edward Higginson, then minister of the church, in establishing (in 1869) the Swansea centre of the Oxford Local Examinations, and from 1884 was himself the secretary of it. For many years he also served on the Board of Guardians, the Free Library Committee, the District Council, and was chairman of the Cockett Parish Council since its first meeting, 14 years ago. In politics he was an ardent and advanced Liberal, being one of the founders of the Swansea Liberal Club, one of the oldest members and vice-president of the Liberal Association, holding the office of chairman of the Executive Committee for a term. He had read papers before the British Association and South Kensington on anthracite coal (in which business he was engaged), and its bearing on the abatement of the smoke nuisance in towns, while he was an enthusiastic advocate of the profit-sharing system as a solution of industrial strife. He took the keenest interest in local athletics and was vice-president of the Swansea Cricket and Football Clubs. In 1907 he was appointed Justice of the Peace for the borough, and a year later for the county as well. A kindlier magistrate never sat on the bench. In matters of international peace, of temperance, of the purity of the press, and of public life he always stood for the higher interests of humanity. The funeral took place at Cockett Parish Churchyard on May 17, and was attended by representatives of all the varied interests of Swansea's life. The vicar officiated in the church, and the Rev. Simon Jones at the graveside. The latter conducted a memorial service at the Unitarian Church on Sunday evening, May 18.

NOTES AND JOTTINGS.

EMPIRE DAY.

Mr. Carl Heath writes to say that the School Peace League, in view of the celebration of Empire Day in the schools, desires to invite the teachers to impress upon the children in their teaching on this occasion the humaner and more civilised aspects of British rule, as an organised advance in pacification rather than as the development of mere force and power. The Empire should be, as a circular of the London County Council to teachers last year stated it, "a vital factor in the maintenance of peace throughout the world." Empire Day as a glorifica-

tion of an Empire separated in its sympathies from and antagonistic to the rest of the world; Empire Day as a flag-waving sentimentalism, has no just place in the schools of a civilised nation. Empire Day as a day for the consideration of the duties to humanity of a community of peoples having splendid opportunities for the promotion of human liberty, peace and justice, is a matter that may be vital to us all. The secretary of the School Peace League will be glad to send literature to all teachers who will write to him at 167, St. Stephen's House, Westminster.

MARK RUTHERFORD'S BEQUEST.

"Mark Rutherford" (Mr. W. Hale White) has left to his wife certain MSS. of unpublished works and the copyright of "More Pages from a Journal," together with his commonplace books other than his autobiographical notes, which he left to his daughter Mary. His executors are desired to present to the British Museum several books to which a peculiar interest attaches, including the Oxford edition of the poetical works of Wordsworth, annotated by the testator, and the poetical works of Coleridge, edited by James Dyke Campbell, Coleridge's biographer, and annotated by the testator. To the Carlyle House Memorial Trust he leaves a letter to himself from Thomas Carlyle, dated March 9, 1850 (as printed in Froude's "Thomas Carlyle"), and his Wordsworth's "Lyrical Ballads," two volumes, 1805, to Lady Robert Cecil.

A NEGLECTED NATIONAL MONUMENT.

A writer in the *Times* draws attention to the work of restoration now going on at Eltham Palace, which was a royal manor as early as Saxon times, and probably a very ancient settlement. Its nearness to London (it stands on the brow of a green slope looking westwards towards the hills of Greenwich and South London, with chimney-pots and the spires of suburban churches not far off) has probably caused it to be overlooked, as it would not have been had it stood in some remote and unpeopled valley more difficult of access. Nevertheless, it is well worth a visit, and it is a matter for congratulation that the Office of Works have taken its restoration in hand, for the Palace has been gradually falling into decay, and the hall, which is the peculiar beauty of the spot, is still in an exceedingly unsafe condition. James I. is the last monarch who is known to have visited Eltham Palace, and after the death of Charles I. it was ordered to be sold for the benefit of the public. Henry VIII. kept Christmas here more than once in plague years, but this was apparently for the sake of safe retirement, and we are told that only his personal attendants were allowed to dine with him in the hall. But in earlier reigns the Palace must often have been crowded with the retinues of the king and queen, and of princes and nobles, who were each assigned their several suites of chambers, and met together in chapel and in hall.

CHILDREN AND TOTAL ABSTINENCE IN GERMANY.

A remarkable conference has been held in Berlin, the first of its kind in Germany,

to consider the upbringing of children in the practice of total abstinence. The object of the gathering was to prepare the ground for future legislation. The problem was discussed from all points of view by eminent speakers, both men and women, and the work of other lands in enlightening the public as to the dangers of alcohol was carefully considered and compared. The congress hoped most from the mothers, because it was recognised that the first step German women must take towards combating drunkenness is to bring up their own children to be abstainers. This will also prove the best means for insuring the acceptance of laws against alcohol by the coming generation.

* * *

THE temperance cause has made steady progress in Germany of late, and statistics of disease and death which bring out with great emphasis the intimate relation between the use of alcohol, including beers and wines, and disease and mortality, have led to exhaustive studies on the subject. Over a dozen different societies have also been started with the object of stopping the use of spirits as a beverage, which have grown enormously in numbers during the last few years, in spite of the opposition with which they have naturally been met in some quarters. Lodges, associations, orders, church societies and all sorts of organisations are coming into prominence with anti-alcoholic purposes and plans. The Emperor of Germany has shown his great sympathy with the work, and strongly favours abolishing the use of spirits in the army. In the meantime, many of the universities have contributed startling papers, showing the destructive influence of alcohol, and these have been copied abroad and have given a great impetus to anti-alcoholic studies, showing that the feeling in favour of temperance is spreading, and that the German Empire bids fair to rank as one of the most advanced countries of the world in its attitude towards the drink problem.

THE NEW TESTAMENT IN ESPERANTO.

Speaking at the annual meeting of the British Esperanto Association at Eastbourne recently, the President, Mr. H. Bolingbroke Mudie, referred to the publication of the New Testament in Esperanto by the British and Foreign Bible Society, in conjunction with the Bible Society in Scotland. The first edition of 5,000 copies was nearly exhausted, although Continental orders were as yet few. Mr. Millidge's dictionary was also of great importance as an indication of progress. Propaganda work was going on as steadily as their means permitted, and there was a growing appreciation of the practicability of their ideal, upon which so much ridicule was heaped in the early days. Experience had proved that where the experiment had been tried by schools of setting Esperanto as a holiday task, great interest was shown by the scholars, and examination papers had been prepared and prizes given. This development was capable of great extension, and he would be glad to hear from any schoolmaster willing to try this plan. It was amply proved that boys, quite unassisted by teachers, could acquire a real working knowledge of the grammar during one vacation.

OUR CHESS COLUMN.

SPECIALLY CONTRIBUTED

By PHILIP H. WILLIAMS, F.C.A.

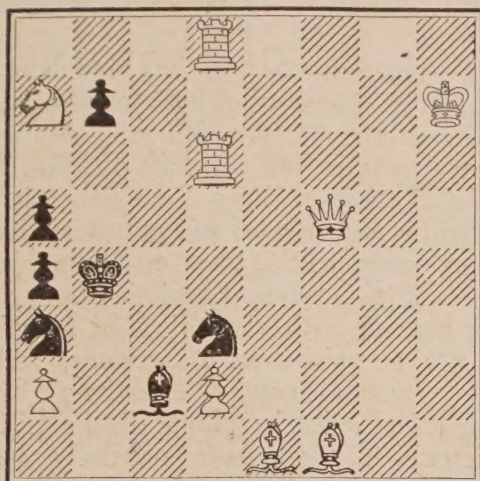
MAY 24, 1913.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

PROBLEM No. 7.

First Prize (Bolton Football Field).
By MENDES DE MORAES, Filho.

BLACK. (7 men.)



WHITE. (9 men.)

White to play and mate in two moves.

SOLUTION TO No. 4.

1. Kt. Q3 (key-move).

Correct solutions received from:—D. C., Rev. B. C. Constable, E. Wright, W. E. Arkell, A. Mielziner, A. J. Hamblin, A. H. Ireland, H. L., P. Grimshaw, Max Fisher, S. Greenhalgh, X., F. S. M., H. G., E. Hammond, G. Ingledew, F. H. B.

SOLUTION TO No. 5.

1. Kt. Q4 (key-move).

Correct solutions from F. H. B., A. Mielziner, G. Ingledew, W. E. Arkell, S. Greenhalgh, F. S. M., Max Fisher, R. E. Shawcross, Rev. B. C. Constable, E. Wright, E. Hammond, A. J. Hamblin, P. Grimshaw, Jessie Cox, and G. Hare-Patterson.

TO CORRESPONDENTS.

F. H. B.—Thanks for your suggestion as to pointing out the skill in construction, which is quite a good one. I will act upon it with pleasure. I do not think that any man is unnecessary in No. 4. It must be remembered that steps must be taken to prevent other methods of solution.

F. S. M.—I will do as you suggest.

S. GREENHALGH.—I am sorry your name was inadvertently omitted. There is no need to send all the variations, though in many cases they are worth tracing, especially in No. 3.

E. HAMMOND.—Your name was omitted in error. Some of my correspondence went astray owing to holidays.

Our No. 7 is the first prize winner in the Bolton Football Field, which holds a semi-annual competition. I have judged this tourney several times. The above was, of course, submitted to me anonymously along with all the other competing positions. The author's name was only made known to me after my award had been made. It is a rather rugged position, but contains very fine strategy. M. Moraes has more than once secured a prize in this journal. The process of judging is a very interesting one, and it frequently happens that a well-known composer secures premier honours, though the judge does not know it till after his list is made up.

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- May 25.—Mr. EDWARD CAPLETON.
Morning: "The Immortal Hope."
Evening: "How God speaks to Man."
June 1.—Rev. WILLIAM WOODING, B.A.
Subject in the Evening: "Religious Tendencies in Australia and New Zealand."
" 8.—Rev. HAROLD RYLETT, of Tenterden.
" 15.—Rev. GERTRUDE VON PETZOLD, M.A., of Birmingham.
" 22.—Rev. HENRY DAVID ROBERTS, of Liverpool.
" 29.—Rev. Dr. JOSEPH ESTLIN CARPENTER, Principal of Manchester College, Oxford.

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3a	May 30, GUNTEN, LAKE THOUNE	£8 8 0	
	Hon. Conductor: Rev. C. J. STREET, M.A., LL.B.		
4	May 31, INNSBRUCK	£11 0 0	
	Hon. Conductor: Mr. H. W. MILES.		
5	June 17, INTERLAKEN	£8 12 6	
	Hon. Conductor: Alderman H. S. CARTER, J.P.		
5a	June 17, GRINDELWALD (walking)	£9 0 0	
	Hon. Conductor: Mr. H. D. KELF.		
6	June 27, MONTREUX	£8 0 0	
	Hon. Conductor: Mr. WM. CARTER.		
7	July 18, INTERLAKEN	£9 9 0	
	Hon. Conductor: Mr. T. W. MARGRIE.		
8	Aug. 1, MONTREUX	£8 0 0	
	Hon. Conductor: Rev. E. B. MORRISON.		
9	Aug. 1, LUGANO	£9 9 0	
	Hon. Conductor: Councillor A. M. JARMIN.		
10	Aug. 16, LUGANO	£9 9 0	
	Hon. Conductor: Mr. WM. CARTER.		
10a	Aug. 22, MONTREUX and ZERMATT, one week at each	£10 0 0	
	MONTREUX only, 14 days	£8 0 0	
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